

King & Courier

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SPRING, 1905

DOUBLE COLOR ADVANTAGE—Inspected the rate of "Special Noctua."

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Advertisements under the head of "Business Notices" 10 cents per line, each insertion for post matter, and 15 cents per line for loaded.

BENEDICT COLLEGE

PRESIDENT CHAMBERLAIN'S BACCALAUREATE
 REATE.
 The following is an abstract of the Baccalaureate Address delivered by President Chamberlain to the graduating class of Boy

The text, from Ecclesiastes, "I said I will be wise, but it was far from me."

things'—which in this day we call science and philosophy—found at the end that all vanity and increase of sorrow, and' wido far from him. Why is this? Done, a woful choice and a high purpose ensure success? Or does success as well as failure end in despair? We can at any rate see how low a great king stoops. He control all things

We may find a lesson in this. For the drift of the times is somewhat in the same line. It is sometimes said to be the duty of the scholar to resist the tendency of the times to fill the mind with materialism.

times. This is not being correct. For the scholar evolves the ideas which work in the world's true progress. Yet the scholar is in position to keep things in wholesome balance. His wisdom is the only safe conserving team. It will not do to give this up to ignorance and obstinacy. It may be that I have a duty—to discover at least, why it

wisdom of this age fails to satisfy. That the parent of it gratifies is obvious. There is excitement, but no where satisfaction. It is the age of Fact, the drift of thought and life is towards materialism. Philosophers and scientists deny that this is their teaching. It is still the practical result, or tendency. The spirit of the "positive philosophy" is universal.

It is curious to observe how widely men's thoughts and life this objective spirit has reached. So the modern critical method has entered history. It has sifted evidence, and tested well, for truth is what we want. But to eyes a fact is a fact without regard to its nature or claims. If the story of Moses is a

Do the christian miracles are treated as they were a question of to-day. But the probability of miracles depends on the need and occasion. The evidence is a question to the witnesses. If a divine revelation is to be authenticated, then miracles are not improper.

able. They are "letters of instruction." They have done their work. Now we accept Christianity on experience and on its known character. Nor indeed is it anything more improbable that God should move among the laws to answer some spiritual need, than that the will of man should act among the laws in a manner not unlike that already in man.

We see the same spirit in political philosophy. Mr. Bagehot has recently treated politics from the point of view of physics, and has brought out the "verifiable facts" which determine human progress. It may be yet a

we can define civilization. The main trouble is—and this type which destroys the value of much of their argument—that the political economists regard man as placed here to do his most work he can for society, forgetting that society and the state and the church can only exist for the man; that thus protection may gain most mastery over the trust for

But how is it with our Science? Easy, not mastered the situation? We had hoped at last for positive and tangible results—something like a specie bank for these life transactions. But we find the old uncertainty, the old despair. The real questions of the spiritual are unanswered. Mind and matter

are reduced to a de facto brotherhood. The validity of knowledge is denied, and nowhere is there any proof of a God the heart of man can love, or the mind know. The argument strictly within its limits, seems correct. But there is a trouble in the assumption. If it was to solve the real problem, and get at

a true comprehension of the universe, a fatal error was involved. In escaping from the tyranny of metaphysics it went so far as to deny or ignore the first and clearest fact: even could take account of—that is, man's conscious nature and condition. Stranger still is that in just where metaphysics had wrecked itself.

Man does not like to have his personal
impugned. Nor does he rest in atheism.
Yet the leading systems of philosophy have
come to these practical results. Kant's
Hamilton for instance deny the phenomenality
or perceptibility of the soul to itself or to
other souls, and thus destroys its reality as
a substance. Hegel and Fichte identify a

individuality. Roger and Elaine identify the soul with the life force of the universe, and so destroy its individuality and reality. It comes to the same. Every right mind knows better than this. If the soul has no reality then we cannot know anything at all. If we can, our science has done the same thing again and again for us. And she has gone too far. All

testimony you can get out of matter a force, proves nothing as to mind and spirit. Nor does it prove anything as to cause. The being to another domain. Yet one that is in harmony with this, though not identity. What indeed, from her narrow starting point and in her rigid way, has science proved. That she finds no absolute knowledge.

For the truth is, Nature does not test these things directly. She does not reveal God, for she does not contain Him. The face of God first seen, can then be seen in

the things that are made," are his Eternal Power and God-head, that is His Supremacy—just what the apostle said and nothing more. The test of His character—that which commands our trust and love and worship—is disclosed by higher revelation.

We need not therefore reject the teaching of Science, but restrict them to their line, accept her verified facts and interpret them in broader light. We need not rebuke a Scientific spirit, but should understand it and not let it traverse other and higher spheres with its laws. She can trace deaths but not

To balance and harmonize the thought of the age we should keep up the spiritual side of the great question. We should study mind—mental philosophy. It is in dis—work perhaps for the passions already given. But we need it now for all reason. I think we can find through it absolute know-

A mistake is made in not discriminating between devalued and identical-like

[illegible]

1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.
